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1 June, 1841.

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No. 15

THE

RELIGIOUS & LOYAL

PROTESTATION,

OF

JOHN GAUDEN D^r. in *Divinity*;

Against the present Declared Purposes and Proceedings of the Army and others; About the trying and destroying our Soveraign Lord the

KING.

Sent to a Collonell, to bee Presented to the Lord FAIRFAX, *And His Generall Councell of Officers, the first of* January 1648.

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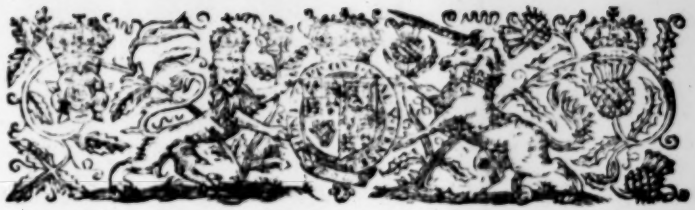

To the Reader.

NOt any vanity or affectation of bold and unseasonable freedomes, (which are not worth the hazard and disputes they may contract) but onely duty and integrity commanding me resolutely to looke at Gods glory and the discharge of my owne Conscience both to God and Man, hath made these ensuing Papers become reliques, which I lately, with all humility and charity, presented by the hand of a Colonell (my worthy friend) to his Excellency, and the rest of the Counsell of Warre: Indeed, I am perswaded that God requires, and looks for in the generall over-awings of mens spirits, who beheld the Army move with terrour, than with love and charity, which I doe not) some men speedily to assert both his righteousnesse and their owne uprightnesse amidst, and against the crooked and perverse motions of others, in this untoward Generation, which is ready to father upon God and the Christian Reformed Religion, one of the most adulterous, deformed, and prodigious issues, that ever the corrupt hearts of the men of this World conceived, their unbridled power brought forth, or the Sun beheld.

Wherefore, as not by my assent, so neither by my silence must I have any hand in the midwifery of so monstrous productions, which seeme to threaten the ruine of the King, and the subverting the fundamentall constitutions of Parliament, Lawes, and Liberties.

Next, to the betraying and killing of Christ, was their sin, who either denied, or deserted Him.

The impetuous torrent of present power having broken all banks of Ancient Legall Formes, affaires seeme now let out to such generall and popular diffusions, that they admit no other restraints, but those which the common Peoples assents, or dissents, may give to them.

It is hard of among such a multitude of men, all our Oaths, Protestations,

and Covenants, sacred and civill ties will not obtaine so much of Loyall and religious Subjects, as by a word or two both decently and seasonably to enterpose, When (as the Lord liveth) there seems to be but a step between the life of our Soveraign Lord the King, and some violent death.

Me thinks I heare His Majesty in His Agony, solitude, and expectation of an enforced death, calling to me, and all other His Subjects, You that never believed My Life was sought after in the bottome of this Warre but My safety and Honour, you that never fought for Me, yet professed to abhorre the fighting destinately against Me, or destroying of Me; Cannot you, dare not you now speak one word to save My Life, and your own Soules? shall your silence seem to encourage and make up their suffrages, who therefore pretend they may, and will destroy Me, because it pleaseth you, and the generality of My people?

For my owne part, as I hope to have communion with God in Christ, I dare not have any fellowship with so foule a sinne, as the Killing of the King, but rather I ought to reprove it, and fairly conteſt against it: whatever His sin may be, yet I thinke Him not criminall or obnoxious to any Tribunall but that of God, whose Deputation, Authority, or Commission they can in no sort (that I see) produce to any satisfaction of religious minds, who at present undertake to be His Tryers, Judges, Condemners, and Destroyers, onely because the KING is in their power. Whereas Gods Commission warranting such an Act ought to have not onely the stamp and image of prevalent power on one side, (which the most flagitious actions oft have) but also the superscription of his Word, and the expresse signatures of his will, in the municipall Lawes on the other side, by all which, power is derived, limited and warranted to act with moderation and righteousnesse.

I beseech God to restrain power, to soften hearts, and to frustrate those purposes, which to me seem to have so much of sinne, Hell, and horrour; that if I hated the Actors the most of any men, (which God knowes, I doe not but love and pity them, and pray for them) I could not shew my hatred more against them, than by wishing them ingaged, and suffering them to go on, and thus to fill up the measure of their sinnes, by destroying Him, for whom I have always been taught, and now most of all to think it my duty to cry aloud, GOD SAVE THE KING.

So clearly poynting that ambiguous Verse, which most men are afraid to doe:

Regem occidere noli. Timere bonum est.

TO
His Excellency the L^d. FAIRFAX,
And his Generall Councell of Warre.

RIght-Honorable, and Honored Gentlemen, Your Power and Actions render you terrible, but that candor and affability which you say you beare to all, makes you accessible, and invites Addresses to you, even from those who differ from you. I am one of the least considerable of many, as to any contesting with you, or obstructing your proceedings; yet since some of you yesterday invited me, or any man, to a free declaring of our judgements, in order to the great Affaires you are now upon, wherein although your selves, as principall, are most concerned, yet my selfe and others are like to be involved in the successe of your actions, both as to my temporall and eternall well-fare if I either approve or dissent. My humble Request to you is, That without contracting your displeasure, I may use that liberty which God and Reason hath allowed me, and your selves have not yet forbiden to me or others in this way.

Happily I might with more safety in silence tremble before, and humbly adore the Justice and Power of the great God, which he hath by your meanes, and yet may carry on further against the sins of this Nation, yet I consider not you only, but my selfe am highly responsible both to God and Man, for what you doe and I seem to consent unto in matters so enormous, of so vast and publique influence, both to the present Age and Posteritie.

You are not ignorant that Successe is a great Bribe and Snare to the Judgement, where the heart is not very watchfull over it selfe, and much in Prayer to God for his wisedom and Grace, which is most set forth in the using Successes humbly, and honestly, to the advantages of Piety and Charity.

Prosperous Power is loth to stop it selfe with moderate bounds, or to suspect it selfe, either to want or goe beyond the line and limits of Justice; It is compassed about with many applauders and flatterers, who easilie mistake the fact it selfe, or the confidence of the Agents, for the rule of Righteousnesse, and interpret Gods permission of what may bee very wicked and un-just, as his approbation and witnessing to their Justice,

The rule and standard of which (that is humane Justice) I thinke to be fixed and immovable, either as to those generall expresses which are in Gods written word, or those setled Lawes of humane societies, by which his Providence (for the good of men) hath in wayes of publique and Nationall consent, cleerely brought forth that light of common and politick reason, which but dimly shines in mans heart, singly and apart, the divine goodnesse confining by such publique and setled regulations those exorbitant varieties to which mens private Reason, Will and Power, are prone to breake forth in the fulfilling of their particular Lusts to the injury of their Neighbours, and the detriment of the publique good: I confesse I am not able to resolve my selfe, by any thing yet set forth, as to any grounds of God's or Man's Lawes, or your own some-

time

time declared Principles, ſo as in the leaſt kind to juſtify what you formerly or lately have done, without and againſt the minde of the two Houſes of Parliament, yet I ſee much of Gods light in their and your darkneſſe, of his Order and Glory in theſe Common Confuſions.

But there are many Perſons of abilities far beyond mine, who in the point of their Priviledges are more Perſonally concerned to vindicate and aſſert them, againſt the impreſſions by force upon them, who were undoubtedly the fathers and fountaine of your Power, as Soldiers, and their Commiſſion, the Limitter as well as Licencer of your Military Actions.

What is paſt upon the Houſes, can only have ſuch a remedy and reparation as Providence ſhall ſee meete to grant.

That which ſtrikes my Soule with the greateſt horror and aſtoniſhment is, how to reconcile your declared purpoſes againſt the King, either with the faire opinion I deſire to retaine of your Perſons, or with that common tenderneſſe and duty which both you, and my ſelfe ought to beare toward his Majeſty.

The Juſtice you pretend to doe againſt him, ſeemes to mee moſt queſtionable both for the matter or merit, as alſo for the manner and forme of the doing it: Since no power, that I know, hath; or can under Heaven, inveſt you with any Authority to doe what you ſeeme to intend.

The Lawes of this Kingdom (I preſume your ſelves confeſſe and others have evidently evinced) are fully againſt you, giving no Subjects, in any Caſe, Judiciall power over the life of their King, or his Soveraigntie.

The Word of God (ſo farre as he hath given me to underſtand it, neither affords any Precept, nor commends any example, in this kinde, to your imitation, but in both is abſolutely againſt you: you cannot be ignorant of *Davids* both Conſcientious and Generous reſpect to *Sauls* ſafety and life, whom he leaves to Gods Juſtice, by no uſurpation of power, ſucceſſe, or oportunities of revenge, ſuffers himſelfe to bee

temp-

tempted to prevent the hand of God.

Never any man in the Church of God, of any name for piety and holynesse, are recorded to have done any such Act of violence against their lawfull Kings, such as ours is confessed to be; never did Christ or his Apostles, by practice or precept, give the least intimation of the will of his father, as agreeing to what you declare to bee your purposes; yea, I am fully perswaded in my Soule, that if my Saviour Jesus Christ were now living upon Earth, he would bee utterly against yonr Councels and Actions in this point; agreeable to whose most holy minde, doctrine and example, all Christians that have truly feared God, have also honoured their Kings.

Such hath beene the violence of pretorian Souldiers, Janisaries and Mamalukes, such as have followed a *Cæsar*, or a *Scilla*, or a *Marius*, not knowing the minde of God in Christ: But never of any Christian Souldiers, living in the power of Godlinesse.

So that being thus wholy destitute of any support from God's word or Man's Lawes, either for rule or example, to gaine my approbation to what you meane to perpetrate in a way exposed to so many horrid aggravations: Truly I should thinke it not only my infinite sinne to declare for you, but even by my silence to betray you (in other things so gallant men) as much as in mee lies, to so great, and almost unexpiable a sinne; where you being destitute of any cleere grounds must needs sin more against the cleere light which shines upon you, and against your proceedings; since to your Soules, I owe and beare a great Charity, next to the salvation of mine owne.

Furthermore, by my silence, I should faile of that poore remainder of duty which yet lies as the last point of my power to expresse to my Soveraigne Lord and King, being one of his Subjects, and upon whom the many Cords of God doe by obliegeing mee to desire, and in

all

all faire waies to promote His both Honour, and Safety.

You ſeem to take the firſt and greateſt riſe, for the juſtification of your proceedings from thoſe advantages of meere, natural, or martiall power, which are in your hands: of which you can have no comfort, as any token of Gods gracious and ſpeciall favour to you, though never ſo proſperous, unleſſe you have *his feare before your eyes*, which teacheth you to *refraine, and depart from doing evill*; by keeping the exerciſe of your Power within thoſe bounds of morall and politicall good, to which God calls you by his Word, the Lawes of the Land, and moſt particularly, by your owne derived Commiſſion: To all which, not onely the prime ties of Conſcience to God, and Allegiance to the KING, but thoſe alſo of Honour, Faithfulneſſe, Modeſty, and Limited Truſt from the Parliament ſhould oblige you as men of true worth, and ſober valour, whoſe will ſhould never be the meaſure of their Power (as is in Pyrats and Robbers) but their Power is, and alwaies ought to be contained in thoſe Religious and Honourable bounds, wherein Godly men alwaies keep their mortified and ſubdued wills, as DAVID did, when he had to the perſonall injuries offer'd to him, the advantages added both of Power and Opportunity againſt King SAUL, for that of *Samuel's* ſeverity againſt AGAG, you know that neither is the KING an *Agag* to you, nor you as *Samuel* to Him.

Your next ſupport, ſeemes to be ſetled upon the Peoples Petitioning, and ſeeming to Aſſent to what you intend to doe; when as I am very confident, and your ſelves cannot be ignorant of, That if Free ſuffrages, or Subſcriptions of all the People were taken in the three Kingdomes, you would find twenty to one againſt your Judgment, and Proceedings; and theſe of very grave, ſober, and conſiderable men.

So that I cannot in order to my owne, and others eternall peace with God, but in all freedome (yet with all meekneſſe, and due reſpects) but exhibit to you, as the chief Conſellours and Managers of *the preſent Deſignes* againſt the

KING, this my Loyall and Religious *Proteſtation againſt it*, and earneſt obteſtation of you; not to bring upon your ſouls, and the Kingdome, (as much as in you lies) *the bloud of* HIS MAJESTY, *the Lords Anointed.*

That I may at leaſt, as *Joſeph* of *Aremathea*, keep my ſelf unſpotted from it, whoſe voice cannot but cry as much louder, than any other mans unjuſtly ſhed; as the bloud of *Adam* would have done if *Cain* had ſlain him being his Father, inſtead of *Abel* his Brother.

You know the Caveat of the wiſe King SOLOMON, given and repeated, *There is a way which ſeemeth right unto a man, but the end thereof are the waies of death*, PROV. 14. VER. 12. & ch. 16. v. 25.

I beſeech you therefore, in the name of God, and for the love of Jeſus Chriſt, let not your being advanced ſo far be any hindrance to your penitent and juſt retreat; to which I think God calls you, as by many others worthier and abler than my ſelfe; ſo by this my humble *Remonſtrance*, in which my unfeigned charity to your ſoules eternall good, as well as the KING's and Kingdomes temporall welfare, may, and will with men that have any touches of Gods Spirit in them, plead my excuſe, for my thus preſuming to contradict your Councels, or intercept your Proceedings.

Matters of ſo high a nature, ſhould either not be attempted, or publickly argued, with the greateſt calmneſſe, clearneſſ, and freedome; the laſt of which you have ſo obſtructed, that moſt of thoſe Lords, and Gentlemen, who are as much related to the KING, and intereſſed in the Affaires of the Kingdome as your ſelves, are denied to uſe, or enjoy it.

I beſeech you to remember what mercies you proclaime to the world, God hath already ſhewed you, and what mercies you may yet ſtand in need of; what pretenſions and aſſurances of Moderation and Loyalty, you ſometimes made to the KING: O let not the World find in the event, that your pretended mercies were intended cruelties.

After

After ſo long and ſo hard a reſtraint which the King hath ſuffered with ſo much patience, after ſo many Conceſſions to his own diminutions, in order to the ſatisfaction of the *Parliament*, the *Kingdomes*, and the *Armies* Intereſt, both joynt and ſeverall: how can you in cool bloud, without any colour of due Authority from God or Man, deſtroy your and our King; who caſt himſelf into His Subjects Armes, and was received with all aſſurances of ſafety and Honour?

If His Majeſty erred in His Judgement or Councell, which put Him, as He thought, upon the neceſſary vindication of His juſt Rights, againſt thoſe, whom He was jealous went about to deprive Him of them, yet can no leſſe revenge ſerve Subjects upon their King, or Sons, towards their miſtaken Parent, then after long and many heavy Afflictions, utterly to deſtroy Him, and His?

Forget not (as I hope you doe not) the common Errours, to which all men are ſubject; and thoſe notorious ones, with which, mutuall re-criminations have aſperſed both Parliament and Army, and with which we have all cauſe to fear, the moſt juſt Judge of Heaven and Earth will charge the moſt preſuming Innocence of us all.

O do not ſtain the Renown of your valour by ſo mercileſſe an Act, as the deſtroying your KING; Renowned even by ſome of your ſelves, for the greatneſſe of His underſtanding, and many other Princely vertues, and incomparable endowments.

You are Gentlemen that pretend to walk by the rule of a good Conſcience before God and Man; which muſt needes fail you, when God hath not given you either any Scripturall command, or any Magiſtratick power, over or againſt the King; nay, you cannot but feel (I think) many checks and ſcruples, if not ſtrictyes to the contrary upon you, as well as other Subjects, by no failings of the KING, or any earthly Power to be diſpenſed with.

The preſage of that deluge of miſeries, likely to follow the ruine of the KING in theſe miſerable Kingdomes, doth not ſo much terrifie me, as thoſe ſins which have deſerved and brought upon us, ſo vaſt Judgements. To all which, the Addition of this both grand Sin and Judgement of deſtroying the KING; againſt all Lawes of God and Man, of Warre and Peace, of Valour and

Honour; muſt needs become ſo far the Heavier, as it becomes the more Nationall, by drawing with it the conſent of others.

Wherefore I thought it my duty, being exempted through the love of God, and Charity to your Soules, from that ſpirit of Bondage, which makes too many ſervilely fear your power; thus to endeavour as much as in me lies, to hinder the contagion of ſo great a Sin, and ſtand in the gap, both againſt the Sin, and enſuing Judgments: Having no other end in theſe ſudden lines, but to witneſſe to the *Truth* of *God*, (as I conceive it) to the Honour of the true *Chriſtian Religion*, to my partitular *Duty*, and *Oathes* of *Allegiance*, as alſo to that Charity and Reſpect I bear to the welfare of my *Country*, and your own *Perſons*.

I had rather you ſhould ſee and prevent your ſins in ſuch glaſſes of free and fair Remonſtrances, then hear of them too late by the *Clamours*, *Curſes*, and bitter *Reproaches* of others, or in the fearfull *Ecchoes* of your own moſt troubled and terrified *Conſciences*, and the juſt wrath of God upon *You* and the *Kingdome*.

I earneſtly beſeech God, the moſt wiſe and juſt diſpoſer of all things, (whoſe executive power wicked men oft unjuſtly uſurp; but gracious men never either invade or execute, without an orderly *Authority* derived either immediately from *God*, or mediately from thoſe *politick Lawes*, and ſetled *Magiſtracies* which are Gods *Ordinances* among men) Him I beſeech to look upon you in mercy, whoſe ſin, with ſucceſſe, will make you infinitely more miſerable then the KING, or any man can be, under the greateſt worldly ſufferings, which (I hope) God hath, and will further ſanctifie to Him.

That great God and King will (I hope) incline your hearts to thoſe wayes, which are clearly his will; not as to private imaginations, which are various, falacious, and dangerous, but as to thoſe publick and infallible *Declarations* of his *Oracles*, and *Providence*, *viz.* the *Scriptures*, and our *Lawes*.

With regard to both, which moſt clear and conſtant lights; that which you call Juſtice againſt the KING, ſeemes to me the greateſt and moſt unparallel'd Injuſtice. What I humbly preſent to you in a way of a moſt juſt, and (at leaſt) a merciful tenderneſſe towards your Soveraigne, and your Soules, is not more

your

your duty, than it will be both your Comfort and Commendation for ever.

When the world ſhall ſee your power bounded with Loyalty, ſanctified with Piety, and ſweetned with Pity, not fooliſh and *feminine*, which I would have below you; but *maſculine*, heroick, truly Chriſtian and Divine: which commands you to adde to your many other Victories, this crown of our rejoycing, and your triumphs, the Conqueſt of your ſelves: by overcomming what you conceive evill and blameable in another, with ſuch unqueſtionable goodneſſe in your ſelves.

Wherein I humbly entreat the God of mercies to make you to abound, over-powring all paſſions and frailties in you as men, and perfecting all graces in you, as true Chriſtian Subjects to a Chriſtian KING.

This I write, and pray, as

Your faithfull Monitor,

January 5. 1648.

and Servant,

according to the will of God.

JOHN GAUDEN.

To Col: *W:*

Sir,

Your friendlineſſe and great Civility hath given me ſome encouragement to entreat you, that by your hand theſe encloſed papers may be preſented with my due and Chriſtian reſpects to his Excellency, and the Counſell of Warre, when they next meet, my Motives to them, and the contents of them you will beſt underſtand, when you ſhall pleaſe to communicate them as they are directed, I ſhall not, I hope, ſeeme when you hear or read them, to have made any ſiniſter or uncomely uſe of your favour, in offering to you, and by your mediation to them, ſuch conſiderations as carry with them, the weight, not only of temporall, but eternall lives; and the Concernment of many Souls as well as Bodies.

Sir, I doubt not of your faithfullneſſe in fulfilling my requeſt to you, nor yet of your Candour, in not miſ-interpreting that modeſt freedome I have taken; for which, as I have the greateſt compulſions from within, ſo I had no ſmall invitations from your ſelf, and others of your Company yeſterday; when by your wonted and Commendable Courteſie you added many obligations to thoſe which you formerly had upon

Your moſt faithfull friend

Jan. 5.
1648.

and ſervant in the Lord,

J. G.

FINIS.